

mixture of many strains—Grseco-Roman, Persian, Byzantine, Indian of the Gupta period (fourth and fifth centuries), Grseco-Buddhist (of Gandhara), and others of as yet unknown provenance. Given the trade routes, this art could not fail to have its effect in the Middle Kingdom. Impressive survivals of Gandhara Graeco-Buddhist influences in China are in the caves of Tunhuang, in Tat'ung, in a gorge called Lungmen, near Loyang, and in many monuments and images which have been brought to our museums in the Occident. The Buddhist art associated with the name of the Northern Wei is noted for its Gandhara characteristics, its beauty, and its relative simplicity. In the Yangtze Valley a current from Southern India seems to have entered. Here, too, as possibly in the North of China, the Buddhist stream merged in part with Taoist impulses. Probably the greatest painter was Ku K'ai-chih, of the fourth and fifth centuries, a native of Kiangsu, who often employed Buddhist themes. One of the stories told of him is that he paid a large subscription to a Buddhist temple by painting a picture on the temple wall and having the monks charge a fee of the throngs who flocked to see it. It must be noted that Ku K'ai-chih also painted landscapes, portraits, and scenes from daily life. He was a well-known figure of his generation, a sort of "inspired eccentric" who, in addition to his achievements in art, held office for much of his life.

BUDDHIST SECTS (OR SCHOOLS)

Not only did Buddhism make its impress on Chinese civilization: China wrought changes in Buddhism. Buddhists took over much of Taoist terminology, studied Taoist literature, and even wrote commentaries on the *Tao Te Ching*. As a

result, Taoism
had its effect on the foreign faith, although to
exactly what extent
is difficult to trace. As any vital religion will do,
Buddhism de-
veloped sects (or schools). Some were imported
from India, but
those most influential in China were largely of
indigenous growth.
The Chinese, indeed, eventually made of Buddhism
something
quite different from that which had come to them.
Much of the
intellectual and religious activity of the years of
political disunion
and of the immediately succeeding centuries was
both stimulated
by and expended upon Buddhism. The energy
which under the
Chou had found an outlet in the creation of the
many schools